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\$1 A VOLUME.

The Gospel of Nature.

BY E. R. PLACE.

THE SAGE.

Knows't thou by name, my son, yon wights forlorn?
Blind Ignorance and reckless Folly born.
Implore and warn as loudly as we will,
Folly doth race, and Ignorance stumble still.
Since thus we will, this truth at last appears—
Our best instructors are our sighs and tears;
None teach and mold, as rolling years elapse,
Like lessons taught us in our daily haps.
Then cheer thy heart; in Nature's normal school,
Abreast the sage may walk, transformed, the fool;—
Even these poor dupes with joy at last return,
To seek the path which blindly now they spurn,

THE YOUTH,

Pardon, good sir; but go they not by rule
Thyself doth teach—the maxim of thy school?
With yon device—"tread Nature's path to Bliss"—
Wherein the folly, choose I that or this?
If Nature's roads to one grand centre bend,
East, West, North, South, whichever way I tend,
Can I mistake? Is not my chief desire
My proper guide, though it do lead thro' fire?
And must I sound the depth of every sin—
Where sin comes not, a stainless crown to win?
Can I not drink of joys transcendent there,
Till first I've drained the wormwood of despair?
Such words I hear: of thee I fain would know
If Jordan's stream through Brimstone Lake doth flow.

THE SAGE.

Our chief desire forever rules the will,
And drives us onward to the good or ill.
I charge thee, here, O, too impetuous youth,
Mark well the line betwixt desire and truth;
Void are the lessons of life's toil and reach,
If how to walk our stumbling do not teach.
From man to brute, from shining star to sod,
The soul of Nature is the soul of God.
Conscript not Nature, then, in sinful cause—
Call not that natural, cursed by Nature's laws.
To tread her path is well to mark the modes
By which earth's tenants move to high abodes.
Where lives the yeoman, known to thought, who sees
No lesson taught him in the growing trees?
Or deems the scrub no less a goal of toil,
Than fruited glories of the cultured soil?
Yet mark the truth—on every hand so clear—
Sorrow instincts who will not wisdom hear;
But not all minds the same experience need—
Doth the same diet differing bodies feed?

—Extract from an unpublished Poem.

Is Disease a Necessary Condition of Mediumship?

BY GEORGE A. BACON.

This is a question fundamental to the cause of Spiritualism. It concerns all who are in any way interested or involved in the general subject, whether as a phenomena, philosophically, scientifically or religiously.

Media, to whom the world are indebted more than language can express, ought especially to comprehend their own case, relative to and in accordance with the principles of pathological science. As a general rule, however, they are not only ignorant of these really personal matters, but seem wholly disinclined to pursue any studious investigation in this most necessary direction.

Fred. L. H. Willis of New York, Dr. A. P. Pierce of Boston, and a few others, are honorable exceptions. Doubtless there are more like them, scattered through the country, but certainly "their name is not legion."

Every phase of manifestation occurring as it often does when least expected—in many instances meet

ing with unfriendly welcome; or when most desired, perhaps the party is least prepared to closely note certain important peculiarities, and even when otherwise, with only here and there a convenient opportunity for watchful observation, the result of which seldom finds public mention,—the teacher or student has no idle task, but laborious duty to collate reliable data, whereby he can learn or from whence he can elaborate the law and order of mediumship.

This is certain; it is only by careful and continuous observation that we shall ever be enabled to properly understand, analyze and classify mediumship, from anything like a scientific standpoint.

The relation which health holds to mediumship, is as variously estimated as the experiences of individuals differ. We have heard the question propounded at the head of this article, answered by different parties, both negatively and affirmatively, with equal emphasis.

Not long ago, through the columns of our valued contemporary, the *Banner of Light*, we saw it gravely affirmed by the presiding genius of the Circle Room, in response to a query concerning the relative value of a sound or a poor state of health as a basis for or condition of mediumship—that a frail body was more valuable than a well-developed physical one; and that "health of the body, so far as the other life and the things which belong to the soul are concerned, is of no value whatever!"

How to reconcile the value of physical culture with this kind of teaching, it is difficult to discern. If this doctrine is true without any modification, does it not imply a premium on illness? and does it not suggest the questionable wisdom of mortgaging one's health?

If such indicates the rule, strength of mediumship is in proportion to a medium's physical feebleness!

"My wound is great because it is so small.
Then 'twould be greater were it none at all."

Doubtless there are exceptional cases, not a few, where certain persons, in order to become developed as media, had to be first brought under physical subjection, to superinduce the necessary conditions. But we seriously question, because of this, the right or authority of any one to adopt it as an infallible guide, or in any respect to regard it as a rule.

Though the notion is a popular one, namely, that in order to become a good medium, one must bid good bye to good health—it is like many another popular notion, fatal to legitimate progress, sound morality or spiritual truth. Granted, that in the process of spiritualization, special persons, adapted for physical manifestations become more susceptible to mediumistic manipulation as they part with a certain amount of adipose matter—what does it prove? Practically nothing. Ditto, because forsooth mediums have, while seriously ill and in an abnormal state, given wondrous exhibition of varied spiritual powers. At least, whatever it proves, it does not prove that mediumship generally is dependent upon physical weakness! Otherwise we have made a marvellous discovery. Even in such a case, however, let not all feeble folk straightway imagine that they are undergoing the pains and penalties of mediumship—are being tried in the furnace of affliction, to awaken some morning and find themselves famous as mediatorial agents between the two hemispheres of life.

"Whoso wishes to invert the laws
Of order, sins against the eternal cause."

To what extent does organization control medium-

ship? or conversely, to what extent does mediumship depend upon organization? Is it not fundamental? It has long been so affirmed. Indeed, this point is the only one supposed to have been settled. Upon all other points every variety of opinion prevails.

In the present state of knowledge, or rather the lack of it, respecting this general subject, he who dogmatizes, is far less wise than he who doubts; for media of both sexes, of every age, temperament, every degree of culture, state of health, moral status and pecuniary condition in life, are common in every part of the country, and the observation of one in some particular section, might be totally different from that of another, elsewhere.

From the result of our experience, observation and reflection, we deduce the following

RULE:

That in the higher grades of mediumship, such as psychometric susceptibility, symbolic diversity, normal clairvoyance, mental exaltations, highly impressional, inspirational, intuitional moods and poetical improvisations—degree of physical health determines the quality of the performance.

Our opinion is thus briefly summed up:

1. That Mediumship is natural to the human family.
2. That gift of mediumistic organization is subject to the laws of hereditary transmission.
3. That other things being equal, a condition of health is the primal basis for the happiest and highest mediumistic attainment.
4. That physical and moral purification are the divine methods toward spiritual elevation and perfection.

Revision of the Bible.

It may be affirmed with confidence, that many doctrines now commonly held among Christians generally, would never have been believed with the same unflinching confidence if their had not been found in the holy bible, as ordinarily read, texts which are now known to be either spurious or to be gross misrepresentations of the original. The famous interpolation in 1 John 5: 7 is a case in point. No falsification of a documentary record is established by more overwhelming evidence. Yet the fraudulent scribe who first adduced the testimony of the Three Heavenly Witnesses, knew perfectly well what he wanted to prove, and that the words he inserted would go far to prove it; and it is quite impossible that in uncritical ages a text so distinctly and emphatically in point should not have had the strongest influence in forming and confirming the general belief. So also no reasonable person will deny that the solemn words from the 19th chapter of Job, which are read in the English burial service: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God," have had much to do with the firm faith of Christians in the actual resurrection of the individual body. Yet the best critics hold this passage to be one of the worst mistranslations in the whole Bible, and that the words, strongly as they affect us, are mere travesty of the meaning of the original.—*Pall Mall Gazette*.

Professor Austin Phelps, in the *Advance*, expresses his belief that some of the phenomena of Spiritualism are really caused by extra-corporeal spiritual agencies. He refers them to Satan.

The Beauty and Consistency of Orthodoxy.

BY JOHN HARDY.

The death of Dickens stirred up certain orthodox churches to their very depths. The Rev. J. D. Fulton, a noted if not notorious Baptist pastor in Boston, whom "Warrington styles "the harlequin of Tremont Temple," took serious umbrage at what Rev. Mr. Murray, a distinguished Congregational minister, also of Boston, said concerning the future condition and eternal welfare of Charles Dickens. Mr. Fulton was sorely disturbed that any one should regard Dickens as a Christian, however meritorious his works and his life might have been—seeing that he neither technically preferred to be such, nor did he attend upon or observe the ceremonies of the church.

The objection of Parson Fulton was so great that he obtained a council of his Baptist brethren, among whom he endeavored to secure the passage of a resolution condemning the position and utterances of their more liberal Congregational brother. In this, however, Rev. Mr. Fulton met with signal failure. Though probably agreeing with him in fact and doctrine, the great majority of clergymen present were shrewd enough to sense the popular verdict of the people, and so Fulton's movement came to grief. But his effort, though unsuccessful, merits more than a passing notice, showing as it did, the manifest inconsistency of the action of this body of Baptist ministers.

Was Fulton justified in his strictures on Dickens? As an ordained minister of the Baptist church, with all its covenants, creeds and articles of faith solemnly binding upon him, he was bound as an honest man, if he saw anything as to the future status of Dickens, to say just what he did say; to follow his creed to its legitimate end; to cut the pound of quivering flesh, though it sacrificed the victim.

We all know that the creed to which Mr. Fulton subscribes, consigns to the pains of everlasting torment every soul who does not believe in and accept Jesus as his only Saviour—the only name under heaven by which men can be saved; that he must be saved by the merits of some one else, without the remotest reference to his own merits; that the best of us merit eternal damnation, and if God was just, damnation we should all get; that it makes no kind of difference how good a man Dickens was, how much good he might have accomplished by his life and works, how much sunlight he caused to enter the desolate and dreary cabins of the poor, how many hearts he may have lightened of burdens too heavy to be borne,—as applied to the future of any one, this is all dross and of no account. The question is, "Do you believe?" "He that believeth not shall be damned." So says the creed of Mr. Fulton; so says the creed of Doctor Neal; so says the creed of Beecher; so says Jesus. The important question is, "Have you been born again—have you been washed in the blood of the lamb?"

So teaches the creed that all these men solemnly agreed to maintain and preach; and as applied to Dickens, Fulton honestly and faithfully applies his creed, and lo, Dickens is damned!

Of that conclave of forty Baptist clergymen, who undertook to sit in judgment in relation to this matter, in Tremont Temple, thirty of them, (Dr. Neal heading list,) were veritable cowards. They dared not stand up for the Bible; they dared not stand up for their creed; they dared not stand up for Jesus—notwithstanding Brother Fulton's motto glared at them from the wall, "Stand up for Jesus."

No, indeed! these men are wise in their generation. They believe in one passage of Scripture, if in no other: "Make to yourselves friends of the mammon of unrighteousness." These men scent the battle from afar. Not one of them but believe with their creed, that Dickens was damned: but they dared not thus place themselves upon the record. They dread the march of science; they fear public opinion; they fear free religion; they fear the press. Says the doughty

Doctor, "Brother Fulton has brought down all the papers upon us. This will never do. We, the Baptist ministers, must conciliate the press." They fear the spirit of the nineteenth century, and dare not defend the legitimate teachings of their own creed. These men daub with untempered mortar, and cry, "Peace," till some unsophisticated simpleton like Fulton, honestly applies the creed, and springs the question upon them; and these dissemblers—"all things to all men"—are ready to lash Fulton naked through the world, for doing—what? precisely what every soul of them solemnly agreed before God and man, they would do on all and every occasion. Who is to be most commended, an honest fool or a hypocrite?

During the controversy, Brother Fulton declared he had preached hell to his people right along, and they had grown fat on it; it had had an excellent effect—brought them to their knees. Fulton is right. He knows what his audience need; he knows they need hell; his creed says they deserve hell, and he gives them hell. It is quite doubtful whether there can be a more hell-deserving people than Fulton's audiences!

Beecher, to-day, subscribes to a creed equally monstrous; in fact, more so, for his creed commits to the flames of hell, eternally, all the host of infants who die unbaptized. His creed teaches the everlasting damnation of seven-eights of the whole human family, past, present and future. Yet he dare not preach these doctrines, nor dare he repudiate his horrid creed. Like Paul, all things to all men, that he may check the exodus of progressives from the orthodox church. Like Paul, "being crafty, catching some with guile." Beecher is false and dishonest, that he don't preach the creed that he subscribes to, if he believes it. If not, he is a coward that he don't denounce and repudiate it.

That man is to be honored who under all circumstances, dares utter the sentiments he subscribes to, and professes to believe. But sycophancy and fawning, holding in one hand, in fraternal embrace, a code of doctrines that would disgrace a set of cannibals, and with the other, dispensing just enough liberalism to keep the people from leaving the orthodox churches, is to be despised. The Fultons are open enemies; they deceive nobody. The Beechers are enemies in disguise. Such are greater stumbling blocks in the way of progression, doing more real injury than a thousand Fultons.

Suppose like Beecher, Luther and his coadjutors had remained in the Romish church, preaching a little radicalism occasionally, instead of attacking the errors of his church and creed with sledge-hammer blows—where would have been Protestantism to-day?

The people are ready for a change—ripe for revolution—eager for the light—ready to snap asunder the bonds of a sectarian dogmatism that has so long cursed the world, and to rally themselves under the banner of truth and progress. And such as Beecher step in the breach, for the purpose of retaining them. Holding them back, by adorning orthodoxy in a garb of loveliness, skillfully concealing its deformities by sugaring over the nauseous pill. Fulton paints the monster in

"Such frightful mien,"

That to be hated needs but to be seen."

Beecher subscribes to and believes in just such a monster, and his efforts are not to change the deformity, not to eradicate the disease, but to administer doses that will taint the entire system. Not to destroy the reptile, but dress it in a coat of many and pleasant colors, manufactured from the different reforms of the day. Then he says, Lo and behold the beauty and loveliness of orthodoxy!

Fulton unwittingly shows the people just what a miserable shanty they are living in; and one by one they make haste and escape therefrom. Beecher's efforts consist in causing them to think, this same old rickety barn, is good enough for them, and to be content therewith.

Therefore, taking these men on their own platform, judging them from the creeds, they all have sworn to

advocate, is not Fulton to be justified in his course; and on the score of honesty and consistency, does he not stand head and shoulders above his clerical defamers? I think so. Never forgetting that

"Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear."

"The School Question—A Syllogism."

BY E. F. RING.

Prof. Taylor Lewis, in the N. Y. Independent of July 21st, constructs "a careful syllogistic statement" under the above head, to show the wickedness and danger of neglecting to teach religion in our public schools. He gives some preliminary definitions, to pave the way to a proper conception of his premises. One is that those who believe in the right of the State to educate must assent to the proposition, that "Fundamental political truths vitally bearing upon the national well-being should form a part of such education;" hence his first premise.

This is for "all who believe the scriptures to be the word of God, containing absolute truths." "All beliefs," he says, assent to this proposition, that "the nation or people that will not serve God shall perish." Hence comes his syllogism.

Maj. P. Political truths vitally connected with the national well-being ought to be taught in the national schools.

Min. P. That a nation or people which will not serve the Lord shall perish, is a political truth vitally connected with the national well-being.

Con. Therefore the truth that a nation or people which will not serve the Lord shall perish, should be taught in our national schools.

The difficulty with the professor's minor premise is that it contradicts, point blank, the most prominent facts of history. This doctrine was put forth by the mouth piece of a nation that boasted of its righteousness and special intimacy with the Lord God, three thousand years ago, and was the only instance, according to the Bible itself, where a religious government was ever attempted to be run by divine authority; and though the Almighty was its original lawgiver and patron—if we can depend upon the testimony—it was a most humiliating failure. One trial, and the monstrous abortion frightened the world, and satisfied the God of Israel that it was a farce. If there is one fact in the history of the Christian era that defies controversy, it is the fact embraced in the converse of the Professor's minor premise—that the nation or people who have ever attempted to serve the Lord, as a nation, authoritatively, have perished. While the people of China, for instance, who were a prosperous nation when this doctrine was announced by the prophet, and who never have acknowledged or served the Mosaic god at all, are still a thriving, civilized and industrious people. What can scholastic bombast do with such facts as these? The next government of all on earth that really ignores all religious interference in its administration, is, thank God, our own. And what an astonishing spectacle do our times present! Though all are permitted the unrestricted advocacy and enjoyment of a broad religious liberty, ample social opportunities, family, Sunday school, and boundless denominational facilities for making converts and proselytes, tract societies, sociables and lectures, religious concerts, religious picnics, religious excursions and religious billiards, yet beyond and besides all these Christian appliances, we have a set of religious vampires and sectarian malcontents, tramping from one end of the country to the other, shreeking "This is a nation of atheists," a "Godless country," "no God in the constitution," "no Christ in the Government." What do these fellows want? Can their motive be mistaken? They want power! Scarcely any mature minds accepts Orthodox Christianity to-day. The supply recruits come from the Sabbath schools. The cradle, from the bad habits of people of rearing small families, or none at all, fails to supply the demand for the Sabbath schools; hence this

reaching for position and power; this avowed purpose to compel submission to denominational dictation. I warn these insane zealots that the grave they are attempting to dig for civil and religious liberty, may turn out to be the sepulchre of orthodox bigotry. With this Mosaic god for president, with Christ for vice president and the Holy ghost for secretary of State, and the clergy for Congress and the saints to judge us, we should fare roughly, judging by the spirit that is daily manifesting itself around us.

I submit the following syllogism—"absolutely unsatisfiable, except on grounds that most closely identify its deniers with the spirit as well as the reasoning of unbelief"—to the consideration of Prof. Lewis:

"We have been with child; we have been in pain; we have, as it were, brought forth wind."—Isaiah 26: 18.

Maj. P. All persons who have been with child and in pain, have been in due time delivered of a child.

Min. P. Isaiah was with child and in pain.

Conclusion. Therefore Isaiah was in due time delivered of a child.

In the above "major premise," the "logical copula," giving "formal precision" is all right, without much "sacrifice of smoothness to logical pedantry." "So far as form is concerned, the syllogism may be pronounced perfect." "It can only be assailed by denying the absolute truth" of the minor or the universality of the major premise. "The first, no believer in God's written revelation will think of doing." The second compels universal assent, and is therefore in that particular superior to the major premise of the Professor's.

Now, notwithstanding the invulnerable character of the syllogism, and it is such if we admit the minor premise, "and no believer in God's written revelation can think of doing" otherwise, Prof. Lewis, even, does not believe that Isaiah had a baby, but only, as it were, brought forth wind. And the Professor's effort was, we think, similar in result to the Prophet's.

The following specimen of Christian candor, with which the Professor winds up his crushing effort, you will not find excelled for many a-day:

Philosophy and aesthetics can come in to the schools, though men differ ever so widely about them. But that great truth—the Bible—without which philosophy is but a mass of barren assertions, art a nonentity, and poetry a dream, is to be wholly shut out, because, forsooth, a few among us who hold that a man has no higher end than to eat and drink and die like a gorilla or a kangaroo, would be offended by it. This is the monstrosity which we would unceasingly and by every method, present to the public attention.

What a precious little bundle of vanity and self-conceit this Professor must have condensed himself into. Not probably more than one in a hundred of the thousand millions of the world's inhabitants would be willing to give their old shoes for the Professor's entire system of theology, with all his vast conceits concerning it, and his vapery abstractions thrown in as a gratuity; and yet he thinks all others have "no higher aim than a gorilla or a kangaroo." I wonder what he thinks of the prospect of the world's conversion to his faith, under such charitable manipulations and comparisons!

Did not Professor Lewis know when he penned the above statement, that those who objected to the Bible in schools were a "few who hold that a man has no higher end than to eat and drink and die like a gorilla or a kangaroo," that he made an assertion as far from the truth, as, with all his talant in that direction, he could get it, were he to make lying a specialty for the rest of his life? If he can go beyond it, Pomeroy of the *New York Democrat*, can afford to pay him more for his services than does the *Independent*. If the Professor follows up the programme and publishes, "unceasingly and by every method," his views, he certainly has a wide field for his logic, and the above citation evidently shows that he does not mean to be particular about the kind of tactics he employs to bring about his ends. I would suggest as one method to help on the Professor in his gigantic work of evangelization, that he convene an Ecumenical Council, consisting of

all Jews, Catholics, Atheists, Deists, Rationalists, Spiritualists Liberal Christians who think the school-room an unsuitable place to inculcate religious dogmas, including also "the gentlemen from China," who are getting ready to pay us a visit; and when everything is ready, precipitate a *coup d'état*, by inflicting one of his "absolutely irresistible syllogisms," and the thing is done. Should any stupid wretch hesitate to see the truth call him a "gorilla or a kangaroo" as a finisher. The Professor is doubtless a scholar and a well informed gentleman, and knows that where there is one who adopts his religious schemes, there are fifty who, while rejecting them, still believe in God, the father of all, and in the future state of man; believe in a wise discipline, fully adapted to and adequate for the ultimate reformation and elevation of our race, to a state of perfection and happiness. If he does not know it, the information is within his reach. Though it may be eminently Christian, as he views it, to call honest and earnest seekers after truth, "men who have no higher end than a gorilla or a kangaroo," considerate people in return for such politeness evinced by calling names and bandying epithets, vote him him upon his own merits, a first class literary scavenger. There have been times when, and places where, indignation, froth and gasconade, gave apparent aid to a cause without merit; but of late, investments in that direction do not succeed as well as formerly. Going it blind seems to be rapidly working itself out of fashion.

I would like to believe that Prof. Lewis entertained in downright earnestness the wish, that the truth may triumph, be it inside or outside of his creed; be it in Christianity, Spiritualism, Rationalism or Deism, or in neither. But I confess that the supernatural uncharitableness that crops out through his article, will not permit me to rejoice in the luxury of such a faith. Too evidently his is, "Let me be right or let the world be damned."

The Discussion between Dean Clark and Rev. T. S. Hubbard.

(Concluded.)

Hubbard then sneered at the manifestations of to-day, claiming that they were utterly insignificant compared with those of the Bible; denied that it is spirit power that heals the sick; those who were healed had only imaginary diseases, or cures were not permanent—said we raised no dead, and do nothing that requires divine power.

He asserted that the discerning of spirits, which I proved was a common gift to-day, was only discovering the character of men; that the parable of Dives and Lazarus, showed that there is an impassable gulf between spirits and this world, and furthermore cited Deut. 18: 10, 11, 12, to prove that all intercourse with spirits was forbidden; hence no communication, can come now from heaven, and spiritual manifestations are the "lying wonders" spoken of in the New Testament.

I replied that there is a far greater variety of gifts in exercise to-day than in Bible times—proving the promise of Jesus in these words: "And greater works than these shall ye do," and that many of them excel in importance some of those wrought anciently; mentioning spirit photography and portrait painting, by which exact likenesses of the departed are given, proving to a demonstration their existence and nearness to us. I claimed that persons as certainly dead as was Lazarus, of whom Jesus said, when informed of his sickness, "this sickness is not unto death," had been resuscitated in these days, and read from Brittan's "Man and His Relations," several cases; also mentioned others where spirit power had restored the life which to all human appearance was extinct.

I read several cases of healing by Dr. Newton that were permanent, and as wonderful as those in the New Testament, and informed him that there are hundreds of physicians who have given testimony to this marvelous spirit power in use to-day. The assertion that "discerning of spirits" meant reading the character of men in the body, I believe to be a gross perversion

of Scripture, for men in the mortal body were not called spirits by Paul, and even if that was the correct interpretation, nearly all of our Media do the same thing to-day, so the Apostolic gift had no superiority. I showed that he perverted the parable of Dives and Lazarus entirely, by asserting that the gulf was between the spirit world and this, for the record represents both of them as in the other world, for Dives wishes Lazarus to return and warn his brothers of their wrong course of life. The whole parable is an illustration of the teachings of Spiritualism.

In regard to the Old Testament commands against spirit communion, I showed that the New Testament dispensation abrogated them, that Moses himself violated them while on earth, and came to Jesus and the Apostles on the Mount of Transfiguration, as a familiar spirit, that another of the old prophets came to John on Patmos, and the New Testament is full of narrations of spirit intercourse.

I quoted Gal. 3: 19, 25; Eph. 2: 15; Col. 2: 14, to prove that these ordinances were abolished when the Christian Dispensation commenced, and this fact is clearly shown by the promise of spiritual gifts to the followers of Jesus in all future time. John's injunction to "believe not every spirit, but try the spirits," showed that he expected mankind would continue to commune with spirits as he did; and it showed furthermore that then as now, both good and evil spirits did communicate; so here is another proof of the identity of ancient and modern manifestations. To attribute all modern manifestations to evil spirits, belies the doctrine that "God is no respecter of persons," for it gives greater privileges to evil than to good spirits, besides the character of the manifestations to-day, such as healing of the sick, comforting mourners, counseling the erring to do better, rebuking the evil minded, teaching personal and general reform, &c. According to the test given by Jesus—"By their fruits ye shall know them," precludes the possibility of the power working being an evil one, for an evil tree cannot bring forth good fruit, and thousands of good men and women will gladly testify that Spiritualism has been to them "the power of God unto salvation!"

The above is a meagre synopsis of the objections urged by my opponent against my Resolution, together with my responses to his principal points. Seven-eights of his remarks were foreign to the direct spirit and letter of the Resolution, but most of the time I permitted him to say what he pleased whether pertinent or not. His effort seemed to be to ridicule and disparage my statements of present spiritual manifestations, and would sneer in true Pharisaic style at the authorities I quoted, and insinuated several times that my own statements were exaggeration of the truth, if not false entirely, but it was my good fortune to be addressing those who had known me from a child, and I had no fear that his insulting insinuations would disturb their confidence in my veracity, so I took no notice of his sneers, but kept the even tenor of my way unruffled. My opponent evinced a decided penchant for perverting the Scriptures he professes to venerate so highly, but I pardoned this on the ground that he had a desperate case to defend, and sophistry and pettifogging were the best means he had.

My time was fully taken up in following his caviling subfuges that I failed to present, fully, the scientific aspects of Spiritualism, which is now a matter of regret to me, as it is wholly unanswerable by those who oppose us on theological ground.

On the second day, my opponent wished to appeal to the prejudices of a portion of auditors, by reading a communication from some undeveloped spirit—perhaps from one of Lot's daughters!—upon the sexual relation of the sexes in the other life, but his counselors—of whom he had several who assisted him all through the debate—prevailed upon him to defer it, as I assured them I was fully prepared to parallel all such stuff with Scripture teachings, and had accounts of about three hundred evangelical clergymen who have followed the example of several of the Patriarchs and Prophets in their amours with the opposite sex. But in his last speech, he flew into a rage and gave vent to his vulgar spleen, claiming that he was provoked to it by some modest lady whose countenance showed a disapprobation of his obscene purpose!

Nothing that I could have said would have so effectually brought contempt upon him as his last speech; and I felt such a pity for him that I retaliated only in charity and kindness, showing that our religion gives us "that charity which covers a multitude of sins," "which suffereth long and is kind." The debate continued three days, though my opponent was very anxious to close on the first day, and was urgent to stop on the second. I trust our cause has lost nothing by the debate, and many will be led to investigate, from hearing both sides. I am prepared to meet any other champion of orthodoxy who will enter the arena.

Relations of Capital with Labor—As They Are and as they Should Be.

BY J. O. BARRETT.

To insure this desirable change, our legislative system should also be industrial, being represented by experienced laborers, skilled in business and social science, who are not the exponents of parties or political boundaries, but of industries; thus making our congresses and assemblies essentially agricultural, mechanical, commercial, educational, international.

The people are the sovereigns; let them so remain. As they constitute the government, let them put the final seal upon the laws which are to govern them, all officers being elected by the people, and regarded as servants and not rulers of the people. Then, when Congress or the Legislature assembles, it is not to enact laws, but to voice the people's laws—to submit to the people all their acts, for final acceptance or rejection.

Similar relations should be maintained in respect to banks. The capital of the nation, not of private citizens, as a select class, should constitute the financial basis of the banking system, under the regulation of the national government, subject again to the will of the people at home, for the people are to own the banks. This prevents individual aggrandizement, and nullifies usury. Let there be but one kind of currency, for two depreciate each other—like two wives to one man. The paper currency is preferable, being more convenient. Then our money will be always at par, and no more liable to fail us than that the American Republic will break down, and that is about as impossible as it is to remove the continent on which it is built. Let the currency be issued without interest, local banks being simply branches, officered and salaried by the people there residing. Then loans of money will be based upon substantial securities, and usury, blasting usury, will be rooted out, as a festering poisoning cancer, from the American body.

These first steps taken, others will follow in the same direction, to bring in an era of genuine Democracy. It can be readily foreseen, when the precedent is established, that the people should make their own laws, and regulate their own finances; that all public improvements will also belong to the people—the railroading, the telegraphing, the canals, the unconserved mines, and all the great thoroughfares of transportation and travel. Then instead of paying enormously to gigantic monopolies, the cost of freight, express, travel, commercial exchange and the like, will come down to a price commensurate with the cost of living. The repairing and improving of public highways will then be under the strict supervision of government enforcing order and fidelity as in the navy and military departments. The income of the people's property being nationally governmental, will be paid direct to government for its support; and its income, we judge, will be ample, giving back to the people a dividend in fact. It is safe to calculate that the net gains arising from all our railroads, telegraphs, post offices, and other branches of public interest, will pay all cost of banking, legislation and national protection, both abroad and at home, thus reducing taxation and augmenting mutual wealth, for dividends or helps in a thousand ways.

Compensation will adjust itself to this new state of things, with the facility that water runs down hill.

When the people have the rule, the bleeding operation will cease. Men who know their rights, are not apt to act against their own interest. By virtue of mutual understanding, producing labor will command its adequate reward. It is already discovered that laborers work the best where is the best pay. Under the "New Democracy," how much more interest will be infused in labor—when the workers have a voice in all compensations. The wisdom of the "times," the common sense of the masses, under prudent leadership, can readily balance these matters, affording a chance for every man and woman to earn an honest living.

Those whom nature has made financiers, working as our true benefactors, will supervise, as now—not to keep secret the plans of operation, as now; not to be slaves, as now, to a world of torturing care and anxiety; not to devise how the most labor can be procured at the least pay, as now; but to secure the best pay to the best work; the highest compensation always sought, as gauged by existing conditions.

When thus the laborers are allowed to deliberate together with their financial superintendents, upon the most practical methods of abridgment to toil, and of economy to gain the most, our manufactories and other industrial branches will cease to be prisons, where talent is buried under an enslavement of brain and muscle, and become more cheerful homes of industry, where the mind is gladdened every day, and the heart is blest under the consciousness of ample compensation and friendly fellowship to supply every needed demand.

That the matter before us may be set in clear light, let us sum up in order the reforms of the day:

1. We strike against usury, interest, speculation, public idleness, social poverty, rebellions and bloodshed, prostitution of brain and affection, the union of church and state, kingcraft and priestcraft, sham goods and monopolies of every description.

2. We maintain that the people shall rule. That human life is sacred, and never should be sacrificed for arbitrary institutions.

That all public institutions shall be owned by the people, banks included, under the guardianship of the national government.

That all unconsumed property shall be used by the living generations.

That unoccupied lands shall be tendered in small tracts, to actual settlers only.

That all public officers shall be chosen directly, by the electors whom they represent, and all fees, profits or income of the offices shall be paid into the public treasury.

That all public officers guilty of defrauding the government, or of betraying and falsifying the trusts of the people who elect them, shall be disfranchised and disqualified from holding positions of profit under the government thereafter.

That the support of government shall be based upon the income arising from public improvements, without other taxation to the people, except in cases of national peril.

That labor shall be awarded as the measure of value.

That the exchange of the proceeds of labor shall be direct, without intermediate speculation, between the producer and the consumer.

That the laborers shall always have a voice in the wages, which in turn shall be proportionate to the services rendered.

That it is the duty of government to secure to every minor a good English education.

That education and industry shall be inseparable, and every man, woman and child be considered as members of an improved free school system.

That as an inducement for the exercise of genius, government shall award a prize for every practical invention, and the same shall then be free to all the people.

That every person twenty-one years of age, capable of reading and writing, irrespective of sex, birthplace or nationality, shall be allowed to vote in all elections of public officers, state or national.

That science, poetry, music and the fine arts shall be reckoned as the proceeds of mental labor, entitled to compensation on a par with all other workers in the country.

These radical changes, however Utopian they may seem to croaking conservatives, are enlisting the attention of the public thinkers, and if not all adopted, some of them at least will be, and others more radical and practical added.

The causes for such reconstruction are working as the outgrowth of our times. Agitation is everywhere

to shake off the incubus of monarchy and monopoly. Hydra headed oppression, ruling the empire of labor, leveling down the masses to slavery, provoking crimes and punishing his own children to show authority, is biting his chains, that are heating hot in the fire of criticism. The great mass—the great people—heaves like the ocean rocked in storms. The waves will not be still. The practical virtue of every department of our social system is to be tested. There is a daring genius abroad, whose business it is to break down the wrongs of the Old, and build up the good of the New—the past revised, the present reaching higher. The very agencies now employed to keep the people in surveillance, will be seized by the people and used for emancipation. Inspect the living map of humanity and note the augury.

[To be continued.]

Woman's Rights—Boynton, the Bible and Menu.

The Rev. Dr. Boynton, formerly chaplain of the house of Representatives, now of the Central Congregational Church, is the Goliah who at Washington, D. C., defies the armies of Woman Suffrage.

"He regarded the new movement as one of the most adroit schemes of the adversary to supplant God's ordinances—to bring disgrace upon the church of Christ, and, carried out to its legitimate extent, a state of society would result far worse than Mormonism itself."

Some "ladies," in consequence of the D. D.'s sermon, led by Mrs. Admiral Dahlgren, circulated the following petition to be forwarded to Congress:

"We the undersigned, do appeal to your honorable body, the Congress assembled of our beloved country, in firm belief that our petition represents the sober convictions of the majority of the women of the country. Deeply and painfully impressed by the grave perils which threaten our peace and happiness in the movement initiated by some discontented of our own sex, and which has found its expression in your honorable body, through a resolution recently offered in the House of Representatives, proposing the adoption of certain radical changes in our civil and political rights, as a Sixteenth Amendment to the Constitution of the United States, we desire hereby to enter our protest.

"Because Holy Scripture inculcates a different, and for us a higher sphere, apart from public life.

"Because we shrink from the notoriety of the public eye—restrained by that modesty which we esteem our chiefest ornament, and which belongs to us as our most precious inalienable right, we find ourselves in a measure defenseless against the public assaults and declamatory harangues of those few discontented ones of our own sex, who claim for us an extension of civil and political rights.

"Because those of us who are wives cherish as sacred the vow of obedience, in exchange for the honor and respect we receive in yielding it.

"Because, as women, we find a full measure of duties, cares and responsibilities devolving upon us, and we are therefore unwilling to bear other and heavier burdens, and those unsuited to our physical condition.

"Because history teaches us that whenever attempts have been made to change the legitimate order, and impose upon us conditions unsuited to our physical organizations and womanly nature, such changes have been found to degrade us—witness the extreme dissoluteness of the Spartan women after an extension of civil rights had been granted them.

"Because these changes, desired by some women of masculine minds, must introduce a frightful element of discord into the existing marriage relation, and thereby increase the already alarming prevalence of divorce throughout the land.

"Because no general law affecting the condition of women should be framed to meet exceptional discontent. For these, and many more reasons do we beg of your wisdom that no law extending suffrage to women, may be passed, as fraught with danger so grave against the general order of the country."

This is in all probability the writing of Dr. Boynton, and may be considered the Christian church argument against this reform, as it has had an argument against every other step in progress. This reverend D. D., and his admiring flock of females would doubtless find their ideal of a code for women in the Institutes of Menu, which old Hindoo system directs as follows:

"Day and night," say the Institutes, "must women be held by their protectors in a state of dependence. Their fathers protect them in childhood, their husbands in youth, their sons in age. A woman is never fit for independence. . . . Women have no business with the texts of the Vedas. Having, therefore, no evidence of law and no knowledge of expiating tests, sinful women must be as foul as falsehood itself. She who keeps in subjection to her lord, her heart, her speech, and her body, shall attain his mansion in heaven. . . . Even if a husband be devoid of good qualities, or enamored of another woman, yet must he be constantly revered as a god by a virtuous wife."

The condition of women in India is the *ultima thule* to which the teaching of Boynton and the Bible, of Mrs. Admiral D. and the bow-legged bachelor Paul, would logically convey womankind. What that condition is, the books of modern travelers inform us:

"The condition of women in India seems to have constantly deteriorated since the Vedic ages. At the time of the 'Institutes of Menu,' it had reached a stage of absolute *subjection*, but had yet something worse to fall to, the *abjection* of the modern practice of incarceration for life, and death by *suttee*.

"The code does not hint at the practice of widow-burning; but from making the position of single women and widows absolutely unbearable, the ground was laid for the two great crimes of later ages against women—viz., infanticide and *suttee*. The stupendous selfishness of men, who were not content with reducing a woman, body and soul, to the unreasoning dependence of a dog, during the life of her husband; but required her, after his death, to emaciate her body, live on flowers, and perform harsh duties till death, led to these not unnatural results. They were the most merciful mothers who put their female children out of a world which offered them no mercy and perhaps not the most unmerciful Bramins who urged the widows to terminate their miseries on the funeral pile. At the present day in India, it is an ordinary thing for a lady to be born in the up-stair's zenana, and never once to have trodden the earth, even of the most confined garden, before she is borne to her grave. What existence must be among a knot of women thus imured together, with nothing but their loves, and hatreds, and jealousies to brood upon, is awful and pitiful to think of. That the whole population should be physically and morally weak, when their mothers have undergone for centuries such a *regime*, is no more than inevitable. The Hindoos have spoiled the lives of their wives and daughters, and Nemesis has spoiled theirs, and made them the easy prey of their Saxon conquerors, whose ancestors were naked savages when they were a splendid and cultured race, but whose women, even in those old days of Tacitus, were thought to have in them somewhat of the divinity."

The fact is, the Bible, antiquated and oriental, reflects the barbarism of Asia, rather than the civilization of America and Europe. Applied as an "ethical foundation of law," as a rule of life or a measure of reforms, it is as unreliable and useless as a last year's almanac or bird's nest. Dr. Boynton judges Washington by Jerusalem; the life of to-day by the time of Abraham. Mormonism, at which he sneers, is approved by his bible. The reformed society of the future must find its revelations in its own soul, not in the churches.

"Philosophy of Spiritualism."

EDITORS OF THE AMERICAN SPIRITUALIST:

Your call for "an essay, or a brief lecture, clearly defined, tersely stated, explanatory and scientific, on the special subject of the Philosophy of Spiritualism," which is wanted to meet the demand of the times, embodies a duty, of earth and "heaven's" best ability devoted to our cause. Such an article is one, (above all others,) the more earnest and profound of our brotherhood most need and desire.

With all due deference to enframed science, as well as gaseous fancy and imagination, I believe the Philosophy of Spiritualism comes to us as a lesson, to study and comprehend, in so far as our development and hopeful prospective are concerned.

To study and comprehend the law, is to more thoroughly comprehend ourselves, our surroundings, and the basis of our prospective gradations.

I am furthermore satisfied that all the higher grades of relation take root in the lower grades of condition,

as I am that "unity in diversity" centralizes and circumscribes the sum total of all things.

Revolutions are the rain clouds of earth, that refresh and invigorate spirit soil. You have seen one of late, emancipating a conventionally ensnared form of political condition. Another, of a tenfold power, will come soon, that shall sweep away all the ensnared chaff of ignorance, bigotry and superstition.

The elementary condition in the physical, underlies, prototypes and sustains the spiritual. The inference from the positive knowledge derivable from analysis, on a plan of parity, shows that the transitional is the pendulum of time, vibrating between positive and negative extremes.

We, as scientists, are the travellers who circumnavigate the globe, without entering it. Some of us may have now and then peeped into volcanic craters, and seen some of the more suggestive impresses of condition and relation, but should we in turn breathe a counter suggestion to the sanctified teachings of our enframed fathers, we are brushed aside as complicated fools. I would undertake, as an intuitional chemist, to prepare the article wanted, but if prepared, published and endorsed, it would be rejected with holy horror, by all the more learned fossils of this and other lands.

While acknowledging my unfeigned thankfulness for all bygone as well as present measures of condition in the classifications of science, still I must suggest that the true interior empire of nature, so easy of intuitional study, and so beautiful to contemplate, has as yet been but dimly seen.

As to the Exigent Fatality of our friend Child, if we examine analytically into the first question of intuitional science, as manifested through us, on our rational plan of being, we shall find, "whatever is, is right"—except a conscientious wrong, without which polar balance, man as a totality would be but a half-made and half-adjusted machine.

Would you grow all the more seasonable fruits, suit your soil to the genius of your roots. By thus guarding your transplants and seeds, time will supply all your earth-graded needs. I had sooner undertake to account for nothing, as an entity, than a rational atheist or fatalist. The one stands on the outside of chance, and the other lies as a sickly moth, doomed to die in his cocoon—both alike stunted and deformed.

I seriously fear we all have too much of the one-idea spread-eagle on the brain. We evidently want a foundation of wisely digested purpose, on which to build. The pseudo-wise of the world of to-day, have a pilgrimage yet to make to the interior shrines of fundamental law, for their testimonials, as builders, to be placed in the archives of humility, whence all earthly wisdom sets out on her pathway of pursuit. The unobserved realms of law, however far below the more gifted birds of flight, must become the basis on which they will yet have to rest.

"The socialistic school of mind" sent the world a brief compend of the germinal range of law, between polar extremes, thirteen years ago, which was planted by "The Principle," in silence, in many well cultivated gardens, from which sprung blooms in every direction, and from which are to come immediate fruit to supply the demand of the times. Hoping that all may turn their most earnest attention in this direction, with profit, I remain, Fraternally yours,

Mobile, Ala., July 18, 1870. Y. A. CARR.

THE NATIONAL ANTI-SLAVERY STANDARD, which has been published as a monthly magazine since April last, is to be resumed as a weekly journal. It will omit "Anti-Slavery" and be known hereafter as *The National Standard*. It will be devoted to Reform, Radical Politics, and Literature. It will, as heretofore, be under the editorial management of Mr. A. M. Powell. Wendell Phillips, Lydia Maria Child, Frederick Douglass, Julia Ward Howe, Hon. George W. Julian, Col. T. W. Higginson, Louisa M. Alcott, Rev. John T. Sargent, Mary Grew and other able, well-known writers are among its contributors. The first number of the new series of *The National Standard* will be issued Saturday, July 30th, and will contain an article by Wendell Phillips, on the Chinese Question.

WHY WE PUBLISH SO MANY ADVERTISEMENTS.

There are certain complaints publishers of periodicals are apt to receive from subscribers, which are so unreasonable that we must crave the indulgence of the reader in a little space to reply to them. These complaints are levelled against the appearance of advertisements in their favorite journals, the assumption apparently being that having purchased a copy of a periodical, or subscribed to it, the length and breadth of the sheet is the reader's property, and should be filled with literature. Now, to these complaints or assumptions there are two answers. The first is that by means of the revenue from advertisements, the publishers are enabled to give their subscribers a far more valuable journal than they otherwise could afford to do. With many periodicals, the greater part of the cost of illustrations and contributions is paid for by advertisements, the sheet itself being sold for little more than the bare cost of the white paper and the printing. The subscriber is obtaining for almost nothing, that which cost a large outlay; and the advertisers, instead of being objects of his denunciation, are entitled to his gratitude. If any complaints are pertinent in the matter at all, they should come from the advertisers, who would seem to be paying more than their proportion of the expense; but intelligent advertisers usually concede that this liberality, jointly theirs and the publishers, extends the circulation of the publication, and hence, in the end redounds to their advantage. No circulation, attainable by a first class weekly, would be sufficient to meet the outlay in producing this Journal, if no revenue were derivable from advertisements. If advertisements were excluded, the price would have to be increased, or the expenses materially reduced. The second answer to these complaints is that advertisements are really important in a journal, being in fact only so many items of information which it is desirable for people to know. Advertisers could not afford to advertise—and they pay large prices—if there were no response to their advertisements; and if responses come, the evidence is complete that the advertisements have been not only important to the advertiser, but useful to the reader. The advantages thus are entirely mutual. The reader often discovers in the advertising pages, an announcement of new books, that as an intelligent man, he desires to be informed about, and which in many cases are of interest to him, or possibly, of value to his business; he finds the particulars of a new household utensil, the purchase of which will abridge the labor or contribute to the comfort of his family; he learns the price of apparel, and thus is enabled to employ his means judiciously and to the best advantage in procuring articles of this kind; he gathers information as to various forms of investment, by which he may place his reserved money in the best securities; in short, the advertising pages supply him with no little information vital to his comfort or important to the right understanding of things about him. A journal without advertisements is incomplete, and keeps away from its readers many things they ought to know. Advertisements are a chronicle of the world's progress; they exhibit its industrial activity, and show what is doing in the world of thought, of invention and of art. So much better is this all understood in England than with us, that there all the literary and scientific journals give very great space to advertisements, and have them always paged in the number, so that they may be bound in the yearly volume, and remain a permanent record of the business aspect of the times. In an old newspaper or magazine, the advertisements are often the most curious and instructive part of the publication, and serve the same purpose as old ballads and old songs do in throwing a valuable side-light upon the manners and habits of the people of a particular period. The social history of a people could be written from their advertisements. Literature proper exhibits the culture of a few; the literature of advertisements shows the taste and culture of the multitude. If amusement could be derived from English advertisements, what must be said of American provincial ones, with all their splendid energy, their sounding pomp and their wonderful grammar? A curious and entertaining book has been written, on the History of Sign-Boards; a still more entertaining volume could be compiled from advertisements gathered from different times and various sources. It would be one of the richest collections of *disjecta membra* in history.—Appleton's Journal, newly crew out as exciting guidance and several

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HUDSON TUTTLE, + - - - EDITOR.

E. S. WHEELER S }
GEO. A. BACON, B } ASSOCIATE EDITORS.
J. O. BARRETT, * }
A. A. WHEELOCK, || MANAGING EDITOR.

The Editor-in Chief (+) will contribute exclusively to THE AMERICAN SPIRITUALIST.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Marriage—Is it a Legal Contract?

Never before has social science received such close and careful scrutiny as at present; and the marriage relation as the basic institution of our social life, has of course absorbed a due share of investigation. It must, however, be confessed that sociology is far from resting on a fixed basis, and as yet holds similar relations to science that alchemy or astrology did several hundreds of years ago.

The social relations are of such subtle character—so intricate and difficult to understand—that the philosopher is confounded on the threshold of his subject.

We are entering a new era. Old ideas and cherished beliefs are broken up, and we eagerly ask where is the new truth which is to enshrine itself in the place of our broken idol. In a measure, this social agitation is the result of the emancipation of the State from the Church. Marriage has been considered a sacrament. The State declared it a legal institution, and by giving its officers power to legalize marriage, destroyed its sacramental character. In this change, danger was concealed; for the mind, when pressure is removed from one direction, tends to go to an extreme in the other. Marriage considered as a sacrament, solemnized by God's vicegerents on earth, and founded on divine ordinance, was considered indissoluble unless by great crimes. There is enchantment in this view of marriage. If the right individuals are united in its adamantine chains, so far from galling, they give perfect security and rest. Love is thereby elevated from the rank of a blind passion, and sanctified by the seal of divine authority.

But the right individuals do not always meet. Human nature being fallible, errs in its judgment, and when reason dared question church authority, it saw the terrible wrong of irrevocable marriage. It made the institution a legal union, emancipating it from church control, and the only vestige of its old character lingers in the preference for a minister of the gospel to sanction the union, over an ordinary state officer.

The sacramental character is lost, and in every respect it becomes a legal contract, from which the parties can, for certain causes, become released. The poesy, the charm of imagination, the play of fervent fancy, in this prosaic age, gather round the actual love, as they should; but the ceremony has no divine power, nor awful mystery of authority. It rests on man-made law. Now, the flippant social philosopher swings with a bound from the dogma of the sacramental, to the legal. He declares marriage to be a mere legal contract, and like any other legal contract, dissolvable with the consent of the parties. This theory has been widely promulgated. Is it true? We say emphatically, no. So far as marital laws protect the rights of the contracting parties and their offspring, it becomes like other legal contracts. Beyond those limits, it is a divine and uncancelable sacrament.

A legal contract when fulfilled, if justly made, leaves the contracting parties as they were when the

contract was entered into. It makes no provision for the entrance therein of a third party.

How is it with marriage? If a man and woman assume the marriage relation, can they release each other from their contract, as they would from a mere legal agreement?

Furthermore, the institution, with all its enactments, looks beyond the two controlling parties. Children form a third party, not to the contract, for that is entered into before they exist; but although outside of, absolutely dependent on its provisions. It is absurd to term such an agreement a legal contract, like any other, which can be annulled; for this is of as vital importance to the children as to those who enter into its requirements, and if broken, no power, either of money or other influences, can in any way make reparation to them for the loss of a united paternal home, and the love and care it bestows. These the child demands, and it is the intervention of this demand that transforms marriage from a legal contract. When this demand is made, the contract becomes irrevocable.

In this we are making a statement of a general law. The individual must judge for himself how far he is bound to abide by the demands of justice, and how far he is to yield to the voice of selfishness. The cold and heartless view of marriage as a contract, similar to other legal contracts, is repulsive in the extreme, to a sensitive mind; and the conception of its sacramental nature, absolutely and irrevocably binding, would be preferable.

The gross and palpable rights which grow out of marriage, must be defined by law; but no human enactments can reach the finer and subtle relations of souls. Estates, real and personal, may be measured by the law, apportioned and adjudicated; but the heart lies beyond its province. Sacred and holy are its relations, and in so far as it enters, marriage becomes a holy and divine sacrament, over which law has no control. It is the golden bowl in which the mutual lives of parents and offspring are pressed by generous hands to willing lips. +

Healings, Tests, &c.

Any Spiritualist who has traveled much, will certainly agree with us that the best and most convincing tests of spirit control have never been published. The best media are those who make the least pretension, who are not overtaxed with professional calls, who have angel's visits without forced effort, who being negative at the time, having no self-interest at stake, are used for practical good. We confess that our highest evidence, then—the channel of others' mediumship—of spirit-presence, were given in modesty and retirement. Little things, little events, and gentle breathings of heavenly love, often weigh more than the more striking phenomena that startle the curious crowd; that amuse, but not instruct; that flatter, but not admonish.

Whilst at Augusta, Wis., an old friend of ours—Harris Searles, Esq.—related with heart-emotion, the beautiful scene at the death of his daughter Ellen, whom we had for years personally known. Ellen was very intelligent and patriotic. In the bloom of womanhood she was called to the angels. Her father had his doubts about immortality. But Ellen saw into the spirit world, felt the presence of the spirits, and opened the light of heaven upon the bereft home that lingers there as a rainbowed bridge, over to the beautiful hereafter.

Wm. H. Miller, of the same place, informed us of the prescription of the spirits for the bite of a rattle-snake. Years ago, a boy in that region was bitten badly; the parents administered whiskey, but to no purpose. Death was approaching; the madness was fierce; the whole body was a dark blue and rigid. When all hope seemed to have failed, a medium by the name of Edward Miller, was ordered by the spirits entrancing him to go and cure that boy. Perfectly unconscious, he procured some smartweed, and

after softening it, sprinkled a little salt on it, and duly magnetizing it with his hands, placed it upon the stomach of the hydrophobic, and he was restored whole in a few hours.

R. Tower, now of Meadore, Wis., cited us to a most interesting instance of clairvoyance in the experience of Geo. Van Waters of Hamilton, La Crosse county, Wis., whose beautiful wife passed on a few years since. She agreed to return if it was possible. Two years rolled on, and all expectation of ever seeing her this side of the river was the same as abandoned. One bright moon-shiny night, when alone in his bed, having the full possession of his senses, being awake, he heard raps, and listening, saw at length a dim, gathering mist, like a light, fleecy cloud, close by his bed. By and by it opened, and there stood before him, in plain sight, in living, identical form, his own dear wife, gazing benignantly upon him in happy recognition. Her promise fulfilled, she vanished, but never to leave her husband. What a joy has thrilled the soul of that brother since the heavenly visitation.

Christian Brotherhood.

Some weeks ago, the Orangemen of New York, a Protestant Irish body of Christians, held a picnic at Elm Street Park, New York. While they were assembled, and to the number of several thousand, men, women and children, were enjoying themselves, a few hundred of their fellow Christians—Roman Catholics—broke into the Park and commenced an indiscriminate massacre. But the Orangemen, some of them, were armed, and in the melee the assailants got a little worsted; probably a score were killed or have died of wounds, while a hundred more were maimed for life. The funeral of an Orangeman was subsequently attacked by these sweet-tempered followers of Jesus, and it required the services of from four to six hundred policemen, to protect the corpse from outrage.

We have waited all this time, to hear of the action of the municipal authorities, in the premises, but so far cannot learn that a single arrest has been made! In August, the Orangemen again have a grand turnout, and riot and bloodshed are apprehended. Let all Spiritualists look and be warned! Such are the animosities among Christians; such they must continue. The whole system is unnatural, false; and its influence antagonizing, degrading and immoral. The society, the people of this land must be rescued from the debasement of Christian spite and murder, and the government kept intact from the meddlesome impertinence of ecclesiastical demagogues. For this, union and action by all liberal elements of freedom is required.

Value of Education.

A United Brethren preacher, who got up a great revival in the Township of Edinburg, Ohio, and who boasted much of his own literary attainments; gave evidence of his qualifications to judge in the matter, by the following elegant and highly literary declaration: "An uneducated man cannot begin to do good that one can that has clung the hill of science, and drunk from its gurgling streams."

The same bright Christian luminary, and professed teacher of divine truth, under the guidance and direction of a God of infinite wisdom, used the following language in a sermon on leprosy: "Leprosy was not only hereditary and contagious, but also very catching"—all of which is evidence that if "grace did abound," ignorance of a proper use of the English language did much more abound. No wonder such a man got up a "revival." How would it do to have him appointed to *revive* the dead languages? Doubtless he could do it.

SPIRITUALISM IN AUSTRALIA.—It is reported that there are upwards of twenty spirit Mediums in Melbourne, Australia, many of whom belong to the upper ranks of society, including the Legislature.

Dreams to be Made Useful.

The London *Lancet* has published a paper by Dr. Madsley who has long studied the reciprocal action between mind and body. He takes the ground that each disease is attended by certain psychological as well as physical effects, and as a consequence, that the involuntary action of the brain during sleep, may furnish new indications for diagnosis. In a dream, the background on which the phantoms move is often determined by the state of the internal organs, the irritation of which awakens into some activity that part of the brain with which the irritated organ is in specific sympathy. Accordingly, sympathetic ideas springing out of the feeling, unite in dreams. When active consciousness is suspended, organic sympathies, which before were unperceived, declare themselves to the mind. This accounts for dreams in which the dreamer supposes himself attacked with a certain disease, which is soon after developed. His dream "coming true," is simply an evidence that the revelation was the result of that sympathetic action which at first only affected the brain during sleep. This new and ingenious theory will doubtless lead many physicians to make observations in the same direction, and thus establish its truth or falsity.

Dr. Madsley has obtained a glimpse into the mysterious world of dreams, especially those that may be termed pathological. No one cause can explain the origin of dreams. That diseased organs react on the mind through the brain cannot be disputed, and in his diagnosis the physician may thereby receive valuable information, often, however, with the dream foreshadowing the coming disease, the remedy is given, information assuredly not referable to an inflamed organ. With all their research, material scientists leave a broad domain of dream-land untouched. Their theories solve the problem of dreams arising from disturbed physical action and mental inharmony, but utterly fail in those of a spiritual character. They leave a field clearly defined, which can only be explained by the fact that during the hours of sleep we become negative, and hence susceptible to spirit-influence.

Nature alternates between the subtle, ill-understood conditions of positive and negative. Those who during the day are too positive to be approached, when night with its darkness brings its soft passivity, and quiet, may readily become sensitive to the influence of spiritual beings, and this sensitiveness is increased by falling into this state, said to be twin brother of death. Midnight, chosen hour of ghosts and troubled spirits, is the negative, as noon is the positive pole of the day. As there is a mediumship pertaining to the waking state, so is there to sleep, and the number capable of receiving communications during the latter is greater than the number of those sensitive in the former state. The ancients were correct in supposing sleep unfettered the spirit and enabled it to come in more direct contact with the departed.

The material student has his task, and we receive his achievement with pleasure. Every province he conquers from the Unknown, is a gain to spiritual as well as material science, for the more accurate the sway the greater the security of the student of Spirit. We have no fears that the words of the naturalist will prove true that the spiritual is simply the unknown, and will vanish with the light of science, like a morning cloud. Materialism will conquer some of the mystic, border provinces, but thereby will the Spiritual become clearly and sharply defined.

Sublime Impudence.

We recommend the following from the *World's Crisis*, Second Advent journal, as the very poetic sublimity of lying impudence; for such stolid falsification, or insensible ignorance, time and the invincible influence of universal progress alone can be trusted. Truth, reason, philosophy, logic, are powerless; no more appreciated than clean linen by an alligator.

An astonishing feature of the word of God is that notwithstanding the time at which its compositions were written, and the multitude of topics to which it alludes, there is not one assertion or allusion disproved by the progress of modern science.—*Selected by S. T. Wheelock.*

Had the writer from whom "S. T. W." quotes, said that there was not one physical truth in the Bible, he would have kept nearer the fact. There is a proverb that "A lie well stuck to is as good as the truth." If there be any truth in the same, such "sticking to it" as this will gain the blessing. "Search the Scriptures,"

WORTH READING.—Every article in this number, but more especially we wish to call the attention of our readers to the well deserved castigation, certainly noted orthodox characters receive at the hands of our able contributors Mesrs. Hardy and Ring. It is not often these Christian pretenders and self appointed, self-righteous, self-sufficient representatives of God, religion and things sacred, get such a thorough singeing. We thank friends Hardy and Ring for this complete sifting of theological chaff, and hope to hear from them often.

PICNIC AT PAINESVILLE.—The meeting of the Lyceums at Painesville, next Saturday, promises to be one of the most interesting gatherings ever held in this State. The exercises will be held in the beautiful Park of that neat and enterprising town, where with general exercises by the Lyceums, speaking by Mrs. Hardinge and others, and music by the Painesville band, the day will glide away all too soon.

A special train has been engaged to take the Cleveland Lyceum and friends, leaving Union Depot at eight A. M., Saturday morning. Every child of the Lyceum can go, whether able to pay for a children's ticket or not, as kind friends have made provision for those not able. Let there be a grand rally "all along the line," of all the friends of the Lyceum. Give one day to the children and to pleasure.

MISLAID.—The following brief and justly complimentary notice of "Uncle Hat the Plow Maker," by our good friend and associate J. O. Barrett, accompanied the fine suggestive poem from his pen, which we published in the last number, entitled "The Primal Cause," and would have introduced the poem to our readers, but from the fact of its having been mislaid. We had the good fortune to make the acquaintance of "Uncle Hat"—his agreeable and intelligent wife and many other good friends in Sparta, whom we shall never forget. We hope to hear from "Uncle Hat" often.

At our happy visit, lately, to Sparta, Wis., we became acquainted with an eccentric brother, who is truly a "rough diamond"—his inner life, clear and beautiful; his outer life, like a lightning cloud charging down to bless the sleepy world; He makes plows, and while the steel is heating, composes poetry. There is thought in the accompanying poem. Several of his pieces are most touching, and we hope he will publish such, for the world needs all the heart it can get.

THE GHOST OF THE SEA.—A correspondent who sends us the account of the death by drowning of two fishermen off Derrynane, makes the following curious addendum to his narrative:—The casualty occurred by the striking of their boat upon a sunken rock, and out of eleven men who composed the crew two were lost. The rescued men say that when embarking they were called upon by some unseen person to return. Not heeding the warning, they rowed on, when they heard a horn sounded, to which they also paid no attention. A few moments before the boat upset they say they heard laughter and other sounds quite close to them, but the darkness rendered every object invisible. There is, we believe, no doubt of the good faith in which these statements are made, or that the men themselves are fully convinced that they heard the noises they describe. The only question is whether their fancies are, according to a celebrated historian, the result of the influence of the natural phenomena by which they are surrounded—giant rocks and "melancholy ocean;" or whether there is in acoustics any manifestation, analogous to the mirage, which could produce a reflex of sounds at an almost inconceivable distance.—*Med. and Daybreak, Lond.*

The editor of Cassell's Magazine says one of the most successful editors of the day once remarked:—"An editor is generally right when he rejects an article, but almost always wrong when he begins to give his reason for so doing."

DISCONTINUED.—The *American Booksellers Guide* for July, informs us that "the Radical, a monthly magazine published in Boston, has been discontinued." We sincerely regret the cessation of the *Radical*. We have often borne testimony to our admiration of its character. Were we to designate the causes of its failure, we should say it perished of an excess of *honesty, merit, modesty and dignity*. The more the pity! §

"GOD AND LIBERTY."—The cause that developed the conditions of human life, stimulates in mind the tendency to acquire; hence the universal desire to know. This desire is the parent of investigation, which is the work of the brave and free. Freedom alone gives the opportunity for investigation. §

MRS. HARDINGE IN OHIO.—This faithful and most competent laborer in the cause of Spiritualism, has reached our State, and commenced her work in good earnest. She spoke in Geneva, last Sunday, to a crowded house, and of course to the great satisfaction of the friends there. Particular notice should be taken of the time of her appointments in different places where she is to speak, fully advertised as they have been and are, in this paper and by posters, so that all who desire, may hear Mrs. Hardinge lecture. These appointments for her to speak in different localities on the Reserve, were made by us, with special reference to accommodate those who could not come to Cleveland to hear her grand inspirations. We hope friends of our cause will appreciate this effort of ours for their interest, and give Mrs. Hardinge a generous welcome and abundant listeners wherever she speaks. She will occupy the rostrum in Cleveland during September.

LECTURING.

We learn that Mr. Peebles, in addition to discoursing upon the more common subjects connected with the spiritual philosophy, will deliver lectures upon the following subjects:

1. Travel—its lessons and relations to progress.
2. Social life in Turkey.
3. Walks in Pompeii and Herculaneum.
4. Rome, and Roman Catholicism *versus* Liberalism.

Change of Time of Holding the Annual Meeting of the American Association of Spiritualists

MESSRS EDITORS:—I received a letter from our friend Eli F. Brown of Richmond, Indiana, a few days since, stating that the friends in that city had just discovered, since the announcement of the meeting of the American Association on the 27th of Sept., the fact that the "Orthodox Friends" hold their great Yearly meeting there, commencing on the same day, and that also the Richmond Industrial Association of the county have fixed their annual Exposition and Fair to commence on the same day. He also says: "We are only a city of 11,000 thousand inhabitants, and we cannot change either of these. If the time for the Association meeting could be one week sooner, it would be much better. We could then accommodate all the delegates."

I have written to all the members of the Board of Trustees of the American Association, and have received responses from a majority; all of whom say: "Change the time from the 27th to the 20th of Sept."

Will you therefore be kind enough to publish this note, and have the date changed in the Call, to the 20th instead of the 27th; and the time for the Board meeting, to the 19th instead of the 26th. Yours truly, 634 Race St., Phila. HENRY T. CHILD, M. D

GROVE MEETING AT MANCHESTER, ILLINOIS.

J. M. Peebles and J. O. Barrett will hold a Grove Meeting with hosts of friends, at the above named place, on Saturday and Sunday, August 20th and 21st.

Mr. Peebles has just returned from his tour in Asia and Europe. Come everybody to the great Mass Meeting.

August 5, 1870.

COM

DIALOGUES AND RECITATIONS
FOR
CHILDREN'S LYCEUM.

BY MRS. LOUISA SHEPARD.

A CONVERSATION BETWEEN AUNT CLOE AND HER NIECES.

Aunt Chloe.—Emery and Anna, what of these reforms that are making so much stir in the world?

Emery.—Aunt, what reform is it you are so alarmed about?

Aunt Chloe.—It is said there are many reforms—there is the Land reform, the School reform, the temperance reform, the Women's Rights reform and many others.

Anna.—Aunt, what would you have us do here in his back corner of creation?

Aunt Chloe.—Why, we must lay hold of some wheel and push or pull, and try to keep out of the way, for the machine is drawn by attraction, of no less power than God Almighty, and stay it we cannot, for it is destined to cover the world; the multitude now clog the wheels and throw it off the track, but by some unseen power it flies back and on it goes right over them.

Emery.—Well, and if the reform must go on where can we get hold to do the most good? It occurs to me, that self reform would be the most effectual, that is propelled by the power of the will, and we can keep a share of that ourselves.

Aunt Chloe.—People are getting to be mighty generous these days, they give away all of their reforms; there is neighbor A, he talks about Land reform, but how will he get at it? If you give young men all their land, and they have nothing to do to earn it, it will encourage them to be idle; he is honest in thinking they had better work and get it as he did, so he is behind the times, and he must be reformed. Neighbor B, he talks about the School reform; he thinks it would all be well enough if it would do any good, but learning is so cheap now, the manner of instruction so easy, and all paid at the expense of the public, that their time seems worth nothing to them, so they idle it away, and when it becomes necessary to write a letter, they must go to their grandmother to know how to spell! He thinks if they had to do as he did—go to work and roll up their log school houses; raise grain to pay their teacher, and study their lessons by fire-light, they would prize their learning more. So he is behind the times, and he must be reformed. Neighbor C, he talks about woman's rights; he thinks the women have all the rights they are entitled to, and if they had any more, there would be no living with them. Mrs. C says she has all the rights she wants, and she don't know but everybody else has as many as she has, at any rate, she don't care to trouble herself about her neighbor's affairs, so you see they are all behind the times and must be reformed.

Anna.—Aunt, have you learned any more about those reforms you was telling us about last week?

Aunt Chloe.—Yes, the world is all alive with reform, women know more than the men; wives more than their husbands; children more than their parents, and the niggers more than the white folks! When I was young there was not such a fuss about woman's rights, the women they cooked the victuals, washed the clothes, spun and wove, tended the babies, obeyed their husbands, read the bible and psalm book, went to meeting on Sunday and helped pay the preacher, and that was enough, they did not think for themselves as they do now-a-days, the preacher told them what to do, and they did it. Paul said, "if a woman would know anything let her ask her husband at home."

Emery.—Aunt, don't you think there is need of reform?

Aunt Chloe.—What kind of reform?

Anna.—A religious reform.

Aunt Chloe.—A religious reform! a reform in re

ligion! horrible! how absurd! Religion is the same, yesterday, to-day and forever. There is no new thing in religion, but there is need of a revival.

Emery.—You mean revive up the old one, do you? What do you call a revival?

Aunt Chloe.—Why, repent of your sins, get religion and prepare to go to heaven.

Anna.—Aunt, where do you suppose heaven is? Christ said, "the kingdom of heaven is within you."

Aunt Chloe.—I never saw anything like it! how inquisitive people are getting to be now-a-days, they must know all the whys and wherefores about a thing.

Emery.—And is that the reform?

Aunt Chloe.—What, everybody speak for themselves, think for themselves and act for themselves; that would be a mighty reform, and what would become of the priests, they would have nothing to do.

Anna.—Oh yes, Aunt, enough to do, if they only had a mind to do it.

Aunt Chloe.—What is it?

Anna.—Work in nature's garden—sow the seed of love—pull up the weeds of discord, and pick the fruit of harmony.

Aunt Chloe.—That is very appropriate business for the servants of the Lord, but who will do it.

Emery.—All true reformers.

Aunt Chloe.—That certainly looks rational. I know we read the time would come when the lion and the lamb would lie down together.

Anna.—Is not that the Millenium the church has prayed for so long.

Aunt Chloe.—What! the Millenium come and the church not know it? Can we have a millenium, and no judgment before hand?

Emery.—Yes, everybody judges themselves; you know Christ said, "out of thine own mouth will I judge thee."

Aunt Chloe.—And there is the work of saving souls, that is the work of the church; they have been laboring and praying many years, that God would in his own set time favor Zion, and bring all to a knowledge of the truth.

Anna.—Well, I think their God will be angry with them for teasing him so long, to do what he has told them to do.

Aunt Chloe.—But we must pray with submission and wait God's time. He will in his own good time favor Zion. The church must do that work, if it is done at all; other societies may be good in their place, if they have any place, but "God will be inquired of by the house of Israel, to do these things for them," so says the servant of the Lord.

Emery.—If they have labored and prayed so many years and have not liberated one poor sinner from his past sins, I am afraid it will never be done.

Aunt Chloe.—Don't you suppose God loves the church?

Anna.—Yes, his church.

Aunt Chloe.—Who do you call his church?

Emery.—All that love to do good to their fellow men, and do unto others as they would have others do unto them.

Aunt Chloe.—Without signing any creed? That would be a queer church, and no church at all.

Anna.—Aunt, have you learned any more about those reforms?

Aunt Chloe.—Yes, they are getting up a reform in religion. I supposed religion would endure for eternity without change.

Emery.—Yes, Aunt, there are a great many kinds of religion.

Aunt Chloe.—A great many kinds of religion! What do you mean by that? Would you say there are a great many ways to get to heaven? There is only one way and that is through Jesus.

Anna.—Yes, Aunt, we make our own heaven or hell.

Aunt Chloe.—What! make your own heaven, and

no Jesus as your saviour? You scare me. You are all getting to be infidels!

Emery.—Infide!, that is nothing, only a person who does not accept your notion of things, that is all.

Aunt Chloe.—Well, well, I think these reforms have swallowed up everything—heaven and hell, God and the devil; they make heaven out to be nothing but a condition, and hell no where, only a guilty conscience, and God no person, only the life of all things, dwelling in all things; and the devil they have buried and preached his funeral sermon, and we have nothing left now to worship but humanity.

Anna.—Oh yes, Aunt; God is in humanity.

Aunt Chloe.—The Bible says man was made in the image of God; but you say God is made in the image of man, or that we imagine our own God.

Emery.—Yes, Aunt; God is our highest ideal of goodness, benevolence and purity.

Aunt Chloe.—Is that all the God there is, in your opinion? The Bible says God is in heaven, sitting on a great white throne, and Jesus at his right hand, and all the world will be brought up before him to judgment, and he will say unto the righteous, "Come thou blessed, sit on my right hand," and to the wicked, "Depart, ye cursed; go on the left hand, into everlasting torments prepared for you before the foundation of the world."

Anna.—What, before they had committed any actual transgression?

Aunt Chloe.—Yes, God elected some to everlasting life, and others to everlasting destruction.

Emery.—Without any merit or demerit of their own?

Aunt Chloe.—Does not the Bible say, "Hath not the potter power over the clay, to make one vessel to honor and another to dishonor?"

Anna.—Then if God made us just what we are, whose fault is it?

Aunt Chloe.—Oh, this carnal reason, to pry into the mysteries of God.

Emery.—What is reason given us for? Should we not use it?

Aunt Chloe.—Yes, when you transact business of this world; in agriculture, in mechanism, in science and in arts; but not in religion. You must take that on faith.

Anna.—Then you would have us go blind in religion.

Aunt Chloe.—No, take God's word, the Bible; that will tell you all you need to know.

Emery.—But God never wrote any book; God's word is everywhere, and all things speak of the wisdom of the Creator.

Aunt Chloe.—Dare you say the Bible is not God's word?

Anna.—Oh yes, Aunt; there are a great many Bibles; they all have some truth, and all truth is God's word.

Aunt Chloe.—I think you must be good chemists; you have analyzed all things down to nothing; and now you would make the Bible out only a history of past events.

Emery.—Oh no, Aunt, there are some prophesies of future events, and some traditional myths in the Book.

Aunt Chloe.—Oh children, if we throw away the Bible, we have nothing left to guide us! We shall be worse than the heathen! We are dependent on that for all our civilization!

Anna.—No, Aunt, science makes civilization. All the improvements of this nineteenth century are the products of science.

Aunt Chloe.—But that is in worldly things. You must not mix worldly things with religion.

Emery.—But science makes bibles every few generations—makes a new one or alters the old one; this generation has found over twenty thousand mistakes in our Bible, that modern Christians boast of.

(TO BE CONTINUED.)

DRUNKARD, STOP

Intemperance is a Disease.

THE REMEDY HAS BEEN DISCOVERED.

A RADICAL CURE CAN BE EFFECTED!

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

A MEDICINE!

and

A Scientific Course of Treatment.

his can be had, and under its influence "old things pass away and all things become new."

THE DRUNKARD'S HOPE!

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

A PERMANENT CURE!

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

AND BE SAVED!

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

DRUNKARDS HAVE BEEN CURED.

What the People Say:

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

RECOMMENDATIONS:

The following letter is from an Ex-Member of Congress from the State of New York;

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. *

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial.

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

Sir:—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y. He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience. Send a dozen circulars, if you please.

Yours, &c., PHEBE BRADLEY.

Sir:—Thinking you might wish for my reference, with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Peguonock, Conn., July 19, 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this.

Address

F. B. STEBBINS,
Peguonock, Conn.

Eastville, Va., Nov. 1, 1864.

Dear Sir:—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a *perfect cure*; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

Dear Sir:—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,
JANE BARTLETT
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th,

Dear Sir:—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, *and time proved they felt and meant to do so*. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,
D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,
J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

Dear Sir:—Since writing before, I have heard of a perfect set that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1855.

Sir:—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drank since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature:

East Boston, March 4, 1867,

Sir:—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated what your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your audience. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,
Boston.

Malden, Aug. 30th, 1864.

Dear Sir:—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, *took away all appetite for strong drink*, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

Dear Sir:—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance" will do:

Portsmouth, June 20th.

Dear Sir:—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

What the Papers Say.

We would call attention to the "Radical Cure for Intemperance," prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal*.

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript*.

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. There is no humbug about this. Try it, you who are afflicted with too great a desire to imbibe to excess.—*Pilot*.

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

Write to THE AMERICAN SPIRITUALIST, corner of Sheriff and Prospect st., or call at the office, Sheriff street, second door from Prospect st., Cleveland, Ohio. Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts. per bottle extra, for postage and tin box, if sent by mail.

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BUSINESS NOTICES.

All business Notices are excluded from the Literary Department of the paper, but may be published under this head at twenty-five cents a line.

A. A. WHEELOCK, Managing Editor.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

RATES OF ADVERTISING.

Inches.	1 issue.	1 time.	2 issues.	1 month	4 issues.	2 months	6 issues.	3 months	8 issues.	4 months	10 issues.	5 months	13 issues.	6 months	19 issues.	months	26 issues.	1 year.
1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	15.00	17.72	21.00	24.72	32.32	43.32	50.40	57.48	71.64	
2	1.75	2.56	4.19	5.81	7.44	9.07	11.51	16.39	22.08	22.08	27.00	32.32	43.32	50.40	57.48	71.64	88.80	
3	2.50	3.56	5.70	7.82	9.96	12.10	15.30	21.70	29.16	29.16	36.00	43.32	50.40	57.48	71.64	88.80	105.96	
4	3.25	4.56	7.21	9.83	12.48	15.18	19.09	27.01	36.24	36.24	45.00	52.32	60.40	67.48	81.64	98.80	115.96	
5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.32	43.32	52.00	60.40	67.48	74.64	90.80	108.96	126.12	
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40	50.40	60.00	68.40	76.48	84.64	100.80	118.96	136.12	
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48	57.48	67.00	75.40	83.48	91.64	109.80	127.96	146.12	
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56	64.56	74.00	82.40	90.48	98.64	116.80	134.96	153.12	
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64	71.64	81.00	89.40	97.48	105.64	123.80	141.96	160.12	
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72	78.72	88.00	96.40	104.48	112.64	130.80	148.96	167.12	
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80	85.80	95.00	103.40	111.48	119.64	137.80	155.96	174.12	
12	9.25	12.59	19.29	25.92	32.65	39.37	49.41	69.49	92.88	92.88	102.00	110.40	118.48	126.64	144.80	162.96	181.12	
31	10.00	13.60	20.80	28.00	35.20	42.40	53.20	74.80	\$100	\$100	\$100	\$100	\$100	\$100	\$100	\$100	\$100	

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Fourth Annual Convention.

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The Fourth Annual Convention of the Ohio State Association of Spiritualists will be held in Lyceum Hall in the city of Cleveland on Friday, Saturday and Sunday, September 9th, 10th and 11th, 1870, commencing at 11 o'clock A. M.

Local Societies and Lyceums each will be entitled to two delegates for each fifty members or fractional part thereof, and two for each additional fifty members, and one for each fraction thereof.

Arrangements will be made for securing board at reduced rates.

Emma Hardinge and other distinguished speakers will be in attendance.

HUDSON TUTTLE, President.

GEO. WM. WILSON, Secretary.

GREAT MASS MEETINGS.

Having been appointed Missionary Agent for Wisconsin, at the last Spiritualist Convention held at Sparta, we propose to the Spiritualists generally, that several great mass meetings be held at first, in different parts of the State, in groves and halls, during July and August, conducted on a scale that shall command public attention and awaken the most practical co-operation. The very best talent can be engaged to assist in this work.

James M. Peebles has just returned from his successful labors in Europe, bringing the glad news of Spiritualism in the East, and will co-operate with me in these meetings. Parties wishing for such services, inquiring as to expenses, time of meeting, etc., will please address me immediately.

J. O. BARRETT, Missionary Agent.

Glen Beulah, Wis., July 11, 1870.

GROVE MEETING.

It is the intention of the Milan Lyceum and Society, to hold the largest meeting ever gathered for religious purpose in the State, on the third Saturday and Sunday, (20th and 21st,) of August next. The beautiful grove of the Western Reserve Seminary, almost in the centre of the town, has been secured, and will be perfectly fitted for the occasion.

Emma Hardinge, J. M. Peebles and A. A. Wheelock, will occupy the rostrum.

Ample provision will be made for the accommodation of friends from a distance.

The speakers' names are a sufficient guarantee of the feast of intellect to which all are cordially invited.

HUDSON TUTTLE, Conductor, } C. P. L., Milan.
LEE VAN SCOTEN, Secretary, }

THE AMERICAN BOOKSELLER'S GUIDE.—Published monthly, by the Am. News Co., 119 and 121 Nassau N. Y., for August, has an unusually interesting table of contents. It is a business like condensation of most useful intelligence.

The usual visitation of monthlies to our table, have made their welcome appearance for August, but too late for notice.

The *Technologist*.—This journal of science, mechanics and manufactures, fulfills its promise made in the commencement. We can heartily recommend the publication to all interested in such matters. Published at 176 Broadway, New York. Two dollars a year.

THE EVOLUTION.—Devoted to Educational Reform and the physical, social, intellectual and moral elevation of Humanity. Published monthly by L. Willison, East Saginaw, Michigan. Fifty cents per annum.

This little magazine has been received, and is worthy of notice for the character of its contents, which are philosophical in purpose. The ambition of the editor is laudable, and we hope he may do much to popularize advanced ideas.

WORK AND PLAY.—By Milton Bradley & Co., Springfield, Mass. A monthly newspaper for children, at one dollar a year, with fifty per cent. discount to clubs. The title is a good one, and the matter healthful. The publishers are acquainted with their business, and may with reason hope for public appreciation.

The *Technologist*.—This journal is especially devoted to engineering; manufacturing and building, and is published by the Industrial Publication Co., 176 Broadway, N. Y., at \$2 per annum. We know of no other journal that presents more useful and practical information to its readers, than the *Technologist*.

The *Ladies' Own Magazine*.—Edited by Mrs. M. Cora Bland. \$1,50 a year. A work for woman, by a woman. Well done, entertaining, instructive, reformatory. Healthy in tone, sound in morals, and not deficient in style. Better than the great mass of undigested and indigestible stuff, so much read under the name of light literature.

Arthur's Home Magazine, T. S. Arthur & Sons, Philadelphia Pennsylvania. Pleasing and educational to all, and offensive to none, this magazine presents the first number of its thirty-sixth volume. It contains the same variety and character of articles which have always distinguished it. Though old, it keeps up with the times.

The Little Corporal. Sewell & Miller. One dollar a year. Worth a hundred cents anywhere, and cheap at that. This little magazine is well worth the attention of any child's parent or friend, and no better use can be made of a dollar. We do not like the title as well as some, but that does not neutralize the contents, which are good, pure, simple and wholesome—such food as the mind or body of a child should have and none other.

Our Young Folks.—This magazine for July, was younger than ever, but not less sensible. The spirit of fun is manifest in the illustrations. The frontispiece, "Dat ar' Bill," gave us a laugh almost too hearty for warm weather. "The Germs of Genius," in outline, provokes similar developments. On the whole, "Our Young Folks" is not only near perfection as a youth's periodical, but is as strong and solid as adults need have a "summer diet."

The Household.—A domestic journal. George E. Crowell, editor and proprietor, Brattleboro, Vermont. Published monthly. Terms one dollar a year. While some women seek the right of suffrage, and a position amid the public duties of life, there need be no complaint, we suppose, that a man has taken in hand his pen to cheer and counsel the great body of woman housekeepers. The only question in either case must be, Is the work well done? For Mr. Crowell and "The Household," we say, well done! It is a good, sensible, entertaining paper, we know; and, a good housekeeper tells us, specially instructive in her art and profession. There is no family in the country but would be healthier, happier and more intelligent for the visits of "The Household."

THE TAFELRUNDE.—Edited by Dr. B. L. Scheng, Washington, D. C. \$1,00 per annum; single No. 5 cents. Address Editor Tafelrunde, P. O. Box 150 Washington-D. C.

We have received the first number of this German periodical—"a free paper, devoted to Philosophy, to Occult Phenomena and Literature," and with pleasure invite the attention of our many German readers to the enterprise. We hope the Doctor will find support from the Spiritualists and free thinkers of the German language. His publication is radical, and with the many good minds who write and think upon Spiritualism in German, there should be no lack either of brains or money. We shall again refer to the Tafelrunde.

Herald of Health.—The Aug. number presents an attractive and instructive list of contents. This journal advocates a higher type of manhood, physically, intellectually and morally. Terms, \$2 per year. Address Wood & Holbrook, New York.

MEDIUMS' AND SPEAKERS' CONVENTION AT LAONI, N. Y.

A Quarterly Convention of mediums and speakers will be held at Laoni, Chautauqua county, N. Y., Saturday and Sunday, September 3d and 4th, commencing at 10 o'clock Saturday. This convention is called at Laoni, by solicitation of friends residing there, and they propose to hospitably entertain those who may attend from abroad.

Good speaking and singing will abound. Invitations extended to all seekers after truth and harmonial philosophy.

J. W. SEAVER, P. I. CLUM, DR. RICE, Committee.
Byron, July 26, 1870.

ANNUAL BASKET PICNIC OF THE OHIO LYCEUMS,

Will be held in the beautiful Park at Painesville, Ohio, Saturday, August 13th, 1870, in which several hundred children will take part in the singing and other exercises.

ORDER OF EXERCISES.

1. Song—"The children are gathering from far and from near," etc. Participated in by all the Lyceums present.

2. Silver Chain Recitations—"God of the Mountains," etc; "Invoking the Angels." Conductors all read; members of all the Lyceums respond.

3. Wing Movements and Calisthenic Exercises—Performed by the members of all the Lyceums, led by Miss Whittemore, Guardian of the Painesville Lyceum.

4. Flag Exercises by Geneva Lyceum.

Each Lyceum is requested to select one of their number to deliver an original or selected piece, not to exceed 100 lines.

5. Dinner.

Afternoon Exercises.

1. Grand Banner March—Joined in by all, with flags and banners, singing,

"I have some friends before me gone," etc.
(See words and music in *Spiritual Harp* Page 188.)

2. Closing Exercises—Short addresses by Emma Hardinge, Hudson Tuttle, A. A. Wheelock, and other speakers.

All candid listeners, of whatever name or belief, are cordially invited.

Let the friends remember it is to be a *Basket Picnic*, and provide accordingly, each one for themselves, as in no other way can provision be made for so many.

Each Lyceum will be expected to carry a large Banner, giving the time of its organization.

Friends of the Lyceum in Northern Ohio! Lay aside your work for one day, and come to this Picnic.

A. A. WHEELOCK, Marshal of the Day.

By order of Committee of Arrangements.

A. G. SMITH, Conductor C. P. L., Painesville, O.

APPOINTMENTS.

A. A. WHEELOCK will speak at Painesville, Aug. 13th; Milan Aug. 20th and 21st.

At Hemlock Hall, Tucker's Grove, North Collins, New York, Aug. 26th, 27th and 28th.

At Speakers' and Mediums' Convention Laona, Erie county, N. Y. Sept. 3d and 4th.

Mrs. S. M. Thompson speaks at Alliance the 3d Sunday of each month.

Prof. E. Whipple will speak at West Richfield the first Sunday of Sept. Meeting at 10 1/2 A. M. and 1 P. M.

Mrs. Hardinge's appointments for August and September are as follows:

Painesville, Saturday and Sunday, Aug. 13th and 14th.

Massillon, Tuesday eve, Aug. 16th,

Milan, Saturday and Sunday, Aug. 20th and 21st,

Birmingham, Tuesday eve, Aug. 23d,

Farmington, Saturday and Sunday, Aug. 27th and 28th,

Youngstown, Tuesday and Wednesday evenings, Aug. 30th and 31st.

Cleveland (Lyceum Hall) during the Sundays of Sept.

The friends who desire Mrs. Hardinge's services any of the unoccupied time during these two months, and within reasonable distance of Cleveland, should make arrangements at once, which they can do by addressing A. A. WHEELOCK,

47 Prospect st., Cleveland, O.

NATURE'S DIVINE REVELATIONS; The profoundest production of spirits through the mediative qualities of Andrew Jackson Davis; 786 pp. 3.50. Postage 40c.

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PHILOSOPHY OF SPECIAL PROVIDENCES; A Vision, by A. J. Davis; 20c; postage 2c.

PLAIN GUIDE TO SPIRITUALISM; Spiritual Hand-book, by Uriah Clark; full gilt \$1.75; plain \$1.25, postage 16c.

PHILOSOPHY OF ELECTRICAL PSYCHOLOGY; In 12 Lectures, by Dr. Dods; \$1.25, postage 16c.

POEMS; By Achsa W. Sprague; 1.50, postage 20c.

SEERESS OF PREVORST; By Justinus Kerner; a book of facts and revelations concerning the inner life of man and a world of spirits; new edition; 60c, postage 4c.

SEVENTH NATIONAL CONVENTION OF THE American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Seventh Annual Meeting will be held at the Hall of the Spiritualists, in Richmond, Indiana, on Tuesday, the 20th day of September, at 10 o'clock in the morning.

Each State organization is invited to send the same number of Delegates that they have Representatives in Congress, and each Territory and Province having organized Societies, is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates, to attend and participate in the business which shall come before this meeting.

By direction of the Board of Trustees,

HENRY T. CHILD, M.D., Secretary.

634 Race St., Philadelphia.

The Board will meet on Monday, the 19th of September, at 2 o'clock P. M., at the Hall above named.

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D. R. T. GILMAN PIKE, 57 Tremont street, Boston, Mass. PAVILION, Room No. 5, first flight.

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For sale at the office of the American Spiritualist, 47 Prospect street, Cleveland, Ohio.

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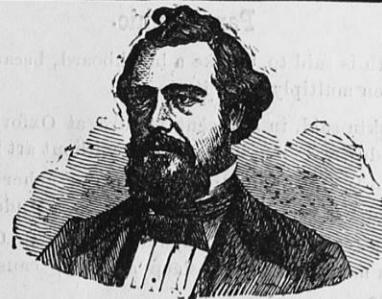
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My Little Boy with Laughing Eyes.

BY BISHOP A. BEALS.

When the days grow drear and chill
And my steps uncertain tread the way,
When no sunshine comes to still
The evils of the darkling day;
While heavy clouds pretentious roll
Through dark veiled arching skies,
Then your gentle presence fills my soul,
My little boy with laughing eyes.

When I sit by sorrow's troubled stream
With its sad murmur in my ear,
With but a faint and fitful gleam
Of loves summer light and cheer,
Then through the waves of sorrow's night
There comes with glad surprise
Your dear radiant face of light
My little boy with laughing eyes.

When too your days shall fill with care
And youth shall chase away
The pleasures of earth's sunbeam-prayer
Upon life's morning spray,
Then may God's sweet expression fall
From out love's bending skies.
And manhood's noble presence call
My little boy with laughing eyes.

When life's morning dream shall span
You, glorious as the rainbow-arch,
And lessons rich from man to man,
Lead on in wisdom's march,
Then may love's golden sunshine kiss
Your life of earthly sighs,
And fill you with a heavenly bliss,
My little boy with laughing eyes.

When morn and day are nearly past
And shadows kiss the west,
And round your soul there lingers fast
The light of angels blest,
Then may some loving presence cheer,
Beyond earth's breaking lives
And whisper of the Blest-Land near,
My little boy with laughing eyes.

"Death to Vermin."

EDITORS AMERICAN SPIRITUALIST:—In an article under the above caption, published in the last issue of your paper, it is stated that a paper published in Chicago had done a commendable thing in exposing the fraud and dishonesty of Mrs. C. N. Sawyer, a professional medium.

Now I believe that justice should be done though the heavens fall. I know Mrs. Sawyer, and have attended a number of her seances for physical manifestations, and while I know nothing about her ability to answer sealed letters, yet I am satisfied that the manifestations which take place in her presence are genuine spiritual manifestations, and that her general conduct as a medium is without reproach. As far as I have seen, she has dealt honestly with all, and has conducted herself with propriety and respect.

I have taken many skeptics to Mrs. Sawyer's circles who have become convinced from the facts which there took place, that Spiritualism was true; and I have never heard one word of complaint from any of her many visitors, or any charge of fraud or deception made against her.

Personally, I understand the motive which prompted this charge, and while it may be true that she is unable to answer sealed letters, I feel satisfied that it is also true that she is wholly incapable of opening sealed letters not addressed to herself, and removing therefrom the money contents, the property of other parties.

I trust to you Mr. Editor, to do this woman the justice to which she is fairly entitled, by publishing this note, written without her knowledge and while she is absent in a distant State. There is certainly slander and wrong enough in this world; let us do right when we can.

GEO. A. SHUFELDT, JR.

Paragraphic.

The earth is said to be like a blackboard, because the children of men multiply upon it.

Mr. Ruskin said, in a recent lecture at Oxford, that life without industry is sin, but industry without art is brutal.

Charlotte E. Ray, daughter of a negro preacher, has entered the Howard University at Washington, as a student of law.

Alarming symptoms of suffrage fever: Little Girl—There, Dolly, you must lie still and sleep all day, 'cause I've got to do and vote.

Bishop Colenso has been bequeathed, by an admirer lately deceased, £2000 free of legacy duty, "in token of his manly and resolute resistance of bigotry and intolerance."

One of the gentler sex says that the heaven of the strong-minded woman is where buttons grow in their proper places, and men cease from bothering, and needles are at rest.

A negro parson in the West, preaching against the love of money, concluded his sermon by saying, "And finally, brethren, you can judge what God thinks of money by the class of people he gives it to."

Ward, the Yankee filibuster, was believed by the Chinese whom he served faithfully, to be the greatest General that had existed for two thousand years, and he is now worshipped as a deity.

The corpse of the late King of Siam was burned at Bangkok on the 18th of May last, in the presence of the new monarch, the nobles, bonzes and ministers. The pyre was lighted by the present king.

"Look here, boy," said a nervous old gentleman to an urchin who was munching sugar candy at a lecture, "you are annoying me very much." "No I ain't," replied the urchin, "I'm a-gnawing this sugar-candy."

The Stigginses and Chadbands will never forgive Charles Dickens for his admirable portraits of themselves.

A Judge of the New York supreme court at Buffalo, has decided that a woman cannot be her husband's partner in business, though she puts her own money into business with him.

Seasonable

There was an old party at Rome
Lived under a wonderful dome!
He said—"I can't err"—
Which made quite a stir.
Did that senile old party at Rome!
—Salem Gazette.

So many people have gone to worship in "God's first temples," that the man-built tabernacles of the city are closing their doors for want of the usual congregations; thereby increasing the unchurched classes.

Charles Dickens lived longer than Shakespeare, who died at fifty-three; than Byron, who died at thirty-seven; than Thackery, who died at fifty-two; than Burns, who died at thirty-seven, and was one year younger than Macaulay, who died at fifty-nine.

There are now eighty-six missionary societies and 40,000 missionaries in the field; the gospel is preached in 15,000 localities in the heathen world; \$5,000,000 is annually collected to sustain them; 687,000 converts are enrolled in Africa, and 713,000 in Asia.

The State paid for a Bible out of the contingent fund for the Auditor of State, last year. We hope the officials in that department of the State government will make a thorough study of that book. We know it will do them good. But if Ohio has to pay for a Bible for its Auditor, why not purchase one for every State officer and member of the Legislature, at \$10 each?

LAY BAPTISM.—The Eastern (German) Reformed Synod has been discussing the question of lay baptism. A mother had baptized her child in infancy when sick, there being no minister at hand. When the child grew up and was to be confirmed, the mother would not allow re-baptism, claiming hers to be valid. A committee consisting of three clergymen admitted its validity, as it had been performed in the name of Trinity. The Synod was hardly ready to admit it, and left the matter over.

The following gem from the writings of Dickens is now going the rounds:—"There is nothing—no, nothing—beautiful and good that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, though its body be burned to ashes or buried in the deepest sea. There is not an angel added to the hosts of heaven but does its blessed work on earth in those who loved it here. Dead! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! for how much charity, mercy and purified affection would be seen to have their growth in dusty graves!"

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